MAN'S LAST JOURNEY TO HIS LONG HOME:

A

SERMON

Preached at the

FUNERALS

Of the Right Honourable

ROBERT

EARL of *WARWICK*;

Who died in *London*, *May* the 30th and was Interr'd at *Felstead* in *Essex*, June the 9th 1659.

By *Nath. Hardy*, Preacher to the Parish of St. *Dionys. Backchurch.*

Ec. 12. 5. *Man goeth to his long home, and the Mourners go about the Streets.*
Psal. 82. 6, 7. *I have said you are Gods,—But ye shall die like Men.—*
Aug. *l. de Nat. & Grat.*
Si de divitiis, & honoribus, & morum nobilitate jactas, de patria, & Pulchritudine corporis, & honoribus, qui tibi ab hominibus exhibentur, respice teipsum, qui mortalis terra & in terram ibis.

London, Printed by *A. M.* for *Joseph Cranford*, at the Sign of the Castle and Lion in St *Pauls* Church-yard. 1659.

29:08

To the Right Honourable *CHARLES* Earl of *WARWICK*, AND BARON of *LEEZE*.

My LORD:

THis plain *Discourse occasioned by the late* Funerals *of your* Noble Brother, *was then* Preached *and is now* Publiſhed *by your* Honours deſire, *which ſhall ever have with me the* authority *and* efficacy *of a* command.

Since I am ſure it was not any thing extraordinary *in the* Sermon *which might enduce you to* deſire *the* Impreſſion *of it, I have good* reaſon *to* believe *it was upon a* double *commendable deſign.*

The one *of* Brotherly affection, *that hereby you might* preserve *his memory who is* gone *to the* Land *of* Oblivion. *Nor do I* wonder *at your* regard *of his* memory, *when I behold your* respect *to his* Posterity. *Those* three *noble* Ladies *who* (*I am confident*) *will never want the* care *of a* Father, *and the* love *of a* Mother, *whilst your* Honour *and your* thrice noble Lady survive.

The other *of* Piety *and* Religion, *that this* Sermon *may be as a continued* memoriall *of* him; *so a frequent* Monitour *to you of your* fraile *and dying* condition. *No* thoughts *or* discourses *are more unwellcome for the most part to* men *in their flourishing* prosperity, *then* those *of their perishing*

perishing Mortality. Skeletons, Deaths heads, *and* Funerall Sermons, *are rarely to be found at the* Palaces, *on the* Tables, *in the* Libraries, *of* great *personages, who being set upon the* Pinacle *of* Honour, *cannot endure to* look downward *upon the* pit *of* corruption. *They are but few, very few, who when their* table is prepared, their head annointed with oyl, and their cup runs over, *with* David, *put* themselves *in mind, or love to be put in mind of* walking through the valley of the shadow of death. Ps. 23. 4, 5.

Of this small number your Lordship *may be justly reckoned* one; *else you would not have* desired *to* read *what you heard. And since you seem to in-*

tend the Sermon *as a* memento *of your* death, *it will not, I presume, offend your* Honour, *that the* Epistle *be a remembrancer to you of an exemplary life.*

The Hebrew noun כָּבוֹד *which signifieth* glory, *cometh from the verb* כָּבַד *which signifieth to be* heavy: *with which agreeeth that of the* Latins, honos onus, honour is a burden. *Of this I trust your* Lordship *is sensible, that as* divine providence *hath* advanced *you to* eminent dignity; *so* divine command *requireth of you proportionable* duty, *that by how much the* greater *you are, you* ought *to be so much the* better; *and as* God *hath devolved the* Honour *upon you; you must endeavour to* honour *him, your* self, *your* Family, *by* magnificent

cent *and* heroick *actions of* Religion, Juſtice, *and* Mercy, *ever remembring that* Nobles *are placed by* God *in this* world, *not as* Statues *in a* Garden, *or* Pictures *in a* Gallery; *only to be looked upon, but as* Pillars *in a* houſe, *to ſupport the* Church *and* State, *where they live, and as* ſtars *in the* Heavens, *to let the* light of their good works ſhine before men, *from the ſeverall* Orbes, *wherein they are* fixed.

But I ſhall not need to enlarge *on this* Subject, *which is* (*I truſt already*) *your* Lordſhips *ſtudy and practice, and therefore after the* returne *of my* humble thankes *for your Noble* favours, *I ſhall betake my ſelf to my earneſt* Prayers, *that you may have increaſe*

of

of grace *as well as* honour, *that you may grow in favour with* God & Man, *by being a choice instrument of his* glory, *and the publick* good. *Finally, That as you have the blessings of wisdomes* left hand, riches *and* honours, *so you may have that of* her right hand, length of daies, *confer'd on your own* Noble Person, *your deservedly beloved and honoured* Lady, *your hopefull* Son *and* Heir, *with those* tender Plants *the* remains *of your* deceased Brother, *and all your* Honourable Relations, *till you all in a good* old age *arrive at the* fruition *of a* blessed Eternity. *So prayeth*

My Lord,

Your Honours most humble
and affectionate Servant

NATH. HARDY.

MANS Laſt JOURNEY.

Pſalm. 146. 4.

His Breath goeth forth, he returneth to his Earth: in that very day his thoughts periſh.

THe *Text* is a *mournfull complaint*, in which the ſeverall Clauſes, *Non tam verba quam ſuſpiria, Sermones quam ſingultus*, ſeem to be made up, rather of *ſobs* and *ſighs* then *words*. And no wonder ſince the matter of the *complaint* is *mortality*; a *Theame* fit to be *commented* upon with *teares*, ſo much the rather, conſidering *whoſe* mortality it is that is here *deplored*. If you caſt your *eyes* upon the *end* of the *foregoing* Verſe, you ſhall find the *Antecedent* of this *Relative*, *He*, to be בֶּן אָדָם *the*

Son of Man, of *Adam*, and that is *every man*, all mankind being of his *race* and poſterity, ſo that the *He* in the *Text* is not *ſingular*, but *collective*, not ſome *one*, but *every* particular perſon, (a very *few* excepted): And there is *none* of us here *preſent*, but if the *Queſtion* be asked *who is this he?* may returne the *Anſwer* of our *Saviour* in a-
John 18. 6. nother caſe, ἐγώ εἰμι, *I am he.* Nor is this *all*, but if you goe a little *backward*, in the *ſame* Veaſe, you ſhall find this *He* to be אִישׁ as *indefinitely* the *Son of Man*, ſo *eminently* the *great*
2 Sam. 3. 38. *Man*; the *Man* of *Honour*, the *Prince*. *Know you not* (ſaith *David* concerning *Abner*) *that a great Man is this day fallen in Iſrael*; Intimating by that *Interogation*, that the *fals* of *high Cedars* call for *deep ſorrw*; Not only *Man* the *higheſt* of *viſible* Creatures, but *Princes* the *higheſt* of men were in the *Pſalmiſts eye* when theſe *words* dropt from his *Pen*, *His Breath goeth forth*, &c.

If you take a more *particular* view of the *Text*, *you* ſhall obſerve in it a *double dying*, the *one* of the *Perſon*, and the *other* of his *purpoſes*; the *former* in the *two firſt* clauſes, *His Breath goeth forth, he returneth to his Earth*; the *latter* in the *laſt*, *in that very day his thoughts periſh.*

Gen. 1. That which in the *two firſt* clauſes is *aſſerted*, and is moſt *largely* to be *handled*, is the *dying* of the *perſon*, and this is ſet forth with *reference* to his *two* conſtitutive and eſſentiall *parts*, *ſoul* and *body*; the *egreſſe* of the *one*, *His ſoul goeth forth*; and the *regreſſe* of the *other*, *he returneth*

to

to his Earth : the *one* whereof is verified, *In ipſo articulo mortis* in the very point of *death*; and the *other* is moſt *evident*, *in ſepultura corporis*, at the *time* of his *Buriall*. Both *which* when I have *handled* by *themſelves*, I ſhall diſcuſs with *reference* to the *quality* of the *perſon* of whom eſpecially they are *ſpoken*, and then *cloſe* up this *firſt* and *main* part of the *Text*, with a ſutable of *Application*.

1. *Begin* we with *Mans egreſs* in *thoſe* words, *His Breath goeth forth.* The *Hebrew* word רוחו being *derived* from רוח (as alſo the *Greek* πνευμα, from πνεω, and the *Latin*, *ſpiritus*, from *ſpiro*,) moſt *properly* ſignifieth *breath*. In this *notion* the *Targum* and our *Tranſlators* here *render* it; nor is it incongruous to the *Pſalmiſts* deſign, which is to give us a *Character* of *death* : yea *Calvin* inclineth to this as the moſt *genuine* meaning of the *word* in this place. And thus it is a moſt *evident* truth, *that when a man dyeth, his Breath goeth forth.* Indeed it is not *true*, that when a *mans Breath goeth forth*, he *dyeth*. Since *life* is *maintained*, *inſpirando*, *& reſpirando*, by *taking in*, and *letting forth Breath* : but when we can *no longer* take in *breath*, we are ſaid *expirare*, to *breath forth* our *laſt* and ſo *dye*. In this reſpect *man* is fitly *reſembled* to a *bladder*, puffed up with *wind*, which being by any *prick* let forth, the *bladder ſhrivels* up; when we *ceaſe* to *Breath*, we *ceaſe* to *live*. *Calv. in loc.*

Upon how *ſlender* a *thred* doth our *life hang* ? it is but a *puffe* and we are *gone*; we carry our *lives* in our *hands*, or rather in our *noſtrils*; that is the Prophet *Iſaiahs* Character, *Man whoſe Breath is in* Iſai. 2. 22.

his Noſtrils. How *eaſily*, how *ſpeedily*, is a mans *breath beaten* out of his *body*, ſo *quickly* is he *deprived* of *life*; our *life* doth not *depend* upon the *ſoundneſs* of our *parts*, *ſtrength* of our *joynts*, (*one* dyeth ſaith
Job 21. 23. *Job* in his *full ſtrength*,) but only upon *our breath*, which how *ſoon* are we *bereaved* of: no wonder if *one Philoſopher* being *asked* what *life* was, *turned himſelf about*, and ſo *went out*: and *another* reſembles it by *oculus clauſus*, and *apertus*, an *eye ſhut* and *open*, or rather *open* and *ſhut*; we *dye* in the *twinkling* of
James 4. 14. an *eye*, and St. *James* putting the *Queſtion*, *What is your life?* returneth this anſwer, *It is a vapour which appeareth for a little while, and then vaniſheth away.* Oh that as we continually *live* by *breathing*, ſo we would be thereby put in *mind* of *dying*, when our *breath* ſhal *go forth.*

But though this *conſtruction* be *true*, yet I rather
Theod. } *in loc.*
Jerom. } *adhere* to *Theodorets* and *Hieromes* gloſs upon the *place*, who by *ſpirit* underſtand the *ſoul*, partly *becauſe* when this *word* is applyed to *man* in *holy writ*; it is moſt *frequently ſo* to be *underſtood*, and where the *ſenſe* will bear, it is *beſt* to take *words* in their *nſuall* acception, partly becauſe the *next* clauſe is generally *referd* to the *other* part of man his *body*; and therefore it is moſt *congruous* to *refer* this to his *ſoul*,
Eccl. 12. 7. chiefly *becauſe* in that *place* of *Salomon* the *Son*, which may very well be *looked* upon, as *fetched* from, and *parallel* to *this* of *David* the *Father*, by *ſpirit* can be meant no *other* then the *ſoul* of man.

If you ask why the *ſoul* of man is called by this *name* of a *ſpirit*? the *anſwer* is given both from the *Etymology* of the *word*, and the *nature* of the *thing*.

1. The

1. The *word* as you have already *heard*, ſignifieth *breath*, and the *ſoul* of a man is a *breath* both *Paſsively* and *Actively*.

1. *Paſsively*, *Quia ſpiratur*, becauſe it is *breathed* into us according to that of *Moſes* in the *Creation* of *Man*, *God breathed into him the breath of life*: and however it be a *controverted* Queſtion whither the rationall *ſoul* be *propagated* and *infuſed*, *generated* or *breathed*; yet it *ſuiteth* beſt as with the *dignity* of the *ſoul*, ſo with the *current* of *Scripture* to *affirme* that the *ſoul* of *man* is ſtill *breathed* into the *body immediately* by *God* himſelf. Gen. 2. 7.

2. *Actively*, *Quia ſpirat*, becauſe it is the *fountain* and *originall* of our *breath*, which *begins* with the *ingreſſe*, and *ceaſeth* with the *egreſſe* of the *ſoul*, upon which *conſideration* the former *ſenſe* appeareth to be *included* in this *latter*, ſince together with the *ſoul*, the *breath goeth forth*.

2. The *thing* which this word *ſpirit* is uſed for the moſt part to *ſignifie*, is an *inviſible*, *immortall*, *incorporeall*, *immateriall ſubſtance*: upon which account *God* is ſaid to be a *Spirit*, and *Angels* are called *ſpirits*; and in this reſpect the *ſoul* of *man* is a *ſpirit*, as being not an *accident*, but a *ſubſtance* and that void of *groſs corruptible matter*. John 4. 24. Heb. 1. 5.

This *ſpirit* when a man *dyeth goeth forth*, for the further *explication* whereof it will be needfull to *inquire* the *double* term of this *motion*, *whence* and *whither* it goeth.

1. If you *inquire whence* the *ſpirit goeth forth*, the *anſwer* is, *out of the body*. Conceive the *body* as an *houſe* or *Tabernacle*, or rather with St. *Paul*, to 2 Cor. 5. 1.

put both together, *the houſe of our Tabernacle*, the *ſoul* as an *Inhabitant* or *ſojourner* in this *houſe*, *into* which when it *enters*, we *begin* to *live*, and *out* of which when it *goeth* we *dye*. The *ſecond* death ſaith St. *Auſtin*, *Animam nolentem tenet in corpore*, *detains* the *ſoul againſt its will* in the *body*, and the *firſt*, *Animam nolentem pellit è corpore*, *driveth the ſorrowfull ſoul out of the body*, when this bold *Serjeant* cometh with a *Writt* from the divine *Majeſty*, he *entreth* in, and *turneth* this *Tenant* out of *doores*.

Aug. de civit. dei.

2. If you would *know whither the ſpirit goeth*, the *Wiſe man* giveth you the *Anſwer*, where he ſaith, *the ſpirit of a man goeth upward*, and again, where he ſaith, *it returneth to God that gave it*, as it *goeth forth*, ſo it *aſcendith upward*, *Surſum eam vocant initia ſua*, ſaith *Seneca*, *it goeth whence it came*. To *God* it goeth, and that for this *end* to *receive* its *doome*, which being *paſt*, it accordingly *remaineth* in a ſtate of *weal* or *woe*, to the *day* of the *Reſurrection*.

Eccl. 3. 21.

12. 7.

Sen. Epiſt.

By this it *appeareth* how *diſſonant* both the *Epicuræan* and the *Pythagorean* Philoſophers are to *truth*, the *one* whereof affirmeth that the *ſpirit* of a man *goeth forth*, that is, *vaniſheth away*, as the *ſoul* of a *Beaſt* doth; and the *other*, that his *ſpirit* goeth forth from *one body* to *another*; whereas in truth the *ſpirit* of man *goeth forth*, ſo as to *ſubſiſt*, and that *by it ſelf*, till it be *reunited* with the *body*, *Tres vitales ſpiritus creavit omnipotens*, ſaith St. *Gregory*, to this purpoſe very appoſitely, *The Almighty hath created three living ſpirits*, *the one Angelicall*, *which is neither covered nor periſheth with the body*; *the ſecond beſtiall*, *which is both covered and periſheth with the body*;

Greg. Mor.

body; *the third humane, which is covered, but doth not periſh with the body, but goeth forth.* Where our blessed *Saviour* ſaith, *Fear not them who kill the body, but cannot kill the ſoul.* What doth he but clearly *intimate*, that when the *body* dyeth, the *ſoul* dyeth *not*, for elſe they who *kill the body*, would *kill the ſoul too*; and where he *ſaith* again of *Abraham*, *Iſaac*, and *Jacob*, that *they live to God*, and therefore *God is not the God of the dead, but of the living*: it plainly *implyeth*, that though their *bodies* are *dead*, their *ſouls* ſtill *live*. I *end* this with the gloſs of *Cajetan* upon my *Text*, who *conceiveth* that this *title* of *ſpirit*, is here given to the *ſoul* in reſpect of its *going forth*. As it is *joyned* with, and giveth life to the *body* it is a *ſoul*, and as it *goeth forth* and *exiſts apart* from the *body*, it is a *ſpirit*, ſince in this *partaking* with other ſpirituall ſubſtances, which have a *ſubſiſtence* without any *matter*.

Matth. 10. 28.

Luke 20 38.

Cajet in loc.

2. Having given you this *account* of the *egreſs* of the *ſoul*: paſs we on to take a *view* of the *regreſs* of the *body*, *He turneth to his earth.* Had he only ſaid *he returneth*, it might be underſtood of the *ſpirit*, which as it *goeth forth*, ſo *returneth*: and accordingly this very *word* is by *Salomon* applied to the *ſpirit*. Had the *Pſalmiſt* ſpoke of the *Reſurrection*, theſe words, *He returneth to his earth*, might have admitted a faire gloſs in reference to the ſoul, it returneth *ad terram corporis ſui*, to the *earth* of its *body*, to which it ſhall then be *united*: but it is *manifeſt* that theſe *words* are a *periphraſis* of *dying*. And therefore with St. *Jerome* and *Theodoret*, the *ſenſe* is beſt given, that the *ſoul* or *ſpirit going forth* τὸν ἑαυτοῦ *caro*, *the*

Eccl. 12. 7.

the body, the fleſh returneth to its earth: Sutable hereunto is that note of the learned *Muis*, who obſerveth that in the *Hebrew*, whereas the Verb *goeth forth*, is *faminine* anſwering with the Noun *ſpirit*, which is for the moſt part of *that gender*, the Verb *returneth*, is *Maſculine*, and ſo not to be *referd* to *ſpirit*, but the *ſon* of *man* who in reſpect of his *body*, *returneth to his earth.*

Returning in its proper notion, is a *going back to that place from whence we came*, ſo that in this *clauſe* here is a *threefold* truth *implyed, expreſſed, inferd.*

1. That which is *implyed* in this *phraſe* of *returning*, is that *man* in reſpect of his *body* came *from the earth*; and as it is here *implyed*, ſo it is *expreſſed* concerning the *firſt* man by *Moſes*, *The Lord God formed Man* (that is, the *body* of man) *of the duſt*, (or according to the *Hebrew*,) *duſt of the ground*, and by St. *Paul* where he ſaith, *the firſt man is of the earth, earthly*. True it is, *we* are *formed* in our *Mothers* womb, but yet inaſmuch as we all came from the *firſt man*, we are truly ſaid to come from the *earth*, only with this *difference* that *he immediately*, *we mediately* are framed out of the *earth*. This *truth* was *engraven* in full *Characters* upon the *name* of the *firſt man*, who is called אָדָם *ab* אֲדָמָה *Adam*, from a *word* that ſignifieth *red earth*, and that *very* word is *here uſed*, perhaps to *mind* us of that *earth* whereof man was firſt made; yea, according to the uſuall *Etymologie*, the name *homo*, which in the *Latins* is a *common* name to *both* Sexes, is derived, *ab humo* from the *ground*. For this *reaſon* it is, that the *earth* is called by the *Poet*, *magna parens*, the

Gen. 2. 7.

1 Cor. 15. 41.

Ovid.

the *great Parent* of mankind, and in the *answer* of the *Oracle, our mother* : and in this *respect* we are said by *Eliphaz, To dwell in houses of clay, whose foundation is in the dust,* Job 4. 19.

2. That which is exprest is, *That Man* (when he *dyeth) returneth to the earth,* πάντες λυόμενοι κόνις ἐσμὲν, *Phocyl.* faith the *Poet, We are all dust when dissolved,* As the *white snow,* when *melted* is *black water* : eso *flesh* and blood when *bereaved* of the *soul, becom th dust and ashes* : in which respect St. *Paul* giveth this *Epithet* Phil. 3. 20. of *vile* to our *bodies*. Indeed, *mans originall* being from the *earth,* he had a *naturall propensity* to *earth:* according to that Maxime, *Omne principiatum sequitur naturam principiorum,* every thing hath an *aptitude* of *returning* to the Principle whence it cometh; but yet had he not *turned away* from *God,* he had never *actually returned* thither. It is *sin* which hath brought upon man a *necessity* of *dying,* and that *dying* brings a *necessity* of *returning to the earth* : in which respect it is observable, that the *threat, thou shalt dye the death,* which was *denounced* against *man* Gen. 2. 17. *before* his fall, being *afterwards* renewed, is *explained* (as to *temporall* death) by those words, *to dust thou* 3. 19. *shalt return*; so that now the *motion* of the *little world* man, is like that of the *great, Circulare, ab eodem puncto ad idem,* from the *same* to the *same*; and that as in his *soul* from *God* to *God,* so in his *body* from the *earth to earth.* The *Rivers* come *from* the *Sea,* and they *return* thither. The *Sun* ariseth out of the *East,* and *thither* it *returneth.* *Man* is *formed* of the *earth,* and into *earth* he is again *transformed* : with which agreeth that of the *Poet,*

Lucret. *Cedit item retro de terra quod fuit ante.*

3. That which is *inferd* in the emphaticall Pronoune *his*, which is annexed to the Noun *earth*, is that the *earth* to which man *returneth* is *his*; this being that which *ariſeth* out of both the *former concluſions*; ſince it is therefore *his earth*, becauſe he *cometh from*, and *returneth to it*. *Earth* is mans *Geneſis* and *Analyſis*, his *compoſition* and *reſolution*, his *Alpha* and *Omega*, his *firſt* and *laſt*, *Ortus pulvis*, *finis cinis*; earth is *his*, both *originally* and *finally*. So that our *bodies* can challenge no *alliance* with, or *property* in any thing ſo *much* as *earth*. For if we call *thoſe* things *ours*, which have only an *externall* relation to us, as our *friends*, our *houſes*, our *goods*, our *lands*, much more may we call that *our earth* whereof we are *made*, and into which we ſhall *mouldar*; no wonder if as *here* it is ſaid to be *his*, ſo elſewhere he is ſaid to *be earth*, as being *called* by that *name*.

By this *time* you ſee how fitly *death* is *deſcribed* by the *ſpirits going forth of the body*, and the bodies *returning to his earth*, both which are the *immediate conſequents* of *death*, and informe us what *becometh* of *either* part, when the *whole* is *divided*, of the *ſoul* and *body* when the *man dyeth*. It would be further *obſerved*, that this is here *affirmed* of *Princes* and *Horat.* *Great* men as *well* as *others*. *Æquâ lance neceſſitas ſortitur inſignes & imos*, ſaid the *Poet*, *death* knocks at *Palaces* as well as *Cottages*, and cuts down the *Lillies* of the *garden* as well as the *graſs* of the *Field*. It is not unfitly *taken notice* of, That the ſacred *Hiſtorian* mentioning the *Kings* and

and *Dukes* of *Eſau's* race, only *nameth* the *Dukes*, but concerning *every* one of the *Kings* it is ſaid he *died*; indeed it was *needleſs* to *affirme* it of the *Dukes*, who may well be conceived *mortall*, when *Kings* are ſo. Even they who are *Rulers over* men, muſt be *ſubject* to *death*, and though they have *power* to *inflict* it upon *others*, they are no way able to *preſerve* themſelves from it. It is reported of *Cardinall Wooleſy*, that he expoſtulated with himſelf *what might prevent death*: if *money* could do it, he had *enough* to *buy* a *Crown*; if *weapons*, he had as *many* as would *defend* a *Kingdome*; if *power*, he had *ſufficient* to *conquer* a *Nation*; but alas there is no *weapon* againſt *death*, it cannot be *bribed* by the *richeſt*, nor *conquered* by the *greateſt*; dye they *muſt*, and when they dye, their *breath*, their *ſoul goeth forth*, and their *bodies returne to the earth*. The *ſouls* of the *greateſt Landlords* are but *Tenants at will* to their *bodies*, and that not their *own*, but *Gods*, who many times *againſt their* wils, turneth them out: according to that of the *Pſalmiſt*, *He cutteth off the ſpirit of Princes*: In which reſpect St. *Auſtin* thus *gloſſeth* upon the Text, *Numquid quando vult exibit ſpiritus, expirat quando non vult? Shall his ſpirit go forth when he will? I, and when he will not.* The *bodies* of the *higheſt* when the *breath* and *ſoul* is *gone* out of them, are but *rotten Carcaſſes*, and muſt be *laid* in the *earth*.

Gen. 36.

Pſal. 76. 12.

Aug. in loc.

If you *look* upon their *extraction*, it is from no *better* an originall then the *meaneſt*, though their *immediate deſcent* be *noble*, yet the *firſt progenitor* of *them* as well as *others*, was the *earthly Adam*. The *Prince* and the *Peazant* are of the ſame *earth*, only the *one* a

little *better mould*, of the *ſame wooll*, only the *one* of a little *finer thred*; out of the *ſame Quarry*, only the *one* a little *ſmoother ſtone*; ſo juſtly may *great* men
Nehem. 5. 5. take up thoſe words in *Nehemiah*, *Our fleſh is as the fleſh of our Brethren.* There is *common duſt* and *Saw duſt*, *Pin duſt*, *Golden duſt*, and the *pouder of Diamons*, and all is but *duſt*. The *Beggar*, the *Labourer*, the *Tradeſman*, the *Noble man*, the *King* are all but *earth.*

If you *look* upon their *end*, it is the *grave*, *the houſe of all living*, like *Nebuchadnezzars Image*, notwithſtanding their *gold* and *ſilver*, their *feet* are *clay.*
Prov. 22. 2. *The rich and the poore* ſaith *Solomon*, *meet together*, ſometimes at *one* board, in *one* bed, certainly in *one Grave.* The *Nobleſt* are but as *flowers* which *peepe* out of the *earth*, and *flouriſh* for a *time*, and when the *Winter* of *death* cometh they *return thither*; they are but as *duſt*, which is *raiſed up* in the *aire* for a while, but a *few drops* of *rain* lay it preſently. It is the *language* of the *French King* in his *Epitaph*,

Terra fui quondam, rurſus ſum terra, nihil ſum;

I am again what once I was, earth. And among the *ſpices* of which the *ointment* for annointing the *Kings* as well as *Prieſts* was compounded, *one* was *Cinamon* and that is, *cinericii coloris*, of the *colour* of *aſhes*, perhaps to tell them what they muſt *one day be.*

The *Meditation* of this *doctrine* may be of excellent uſe to *Superiours* and *Inferiours*, and to all *ſorts.*

1. Oh that *great men* would in the *midſt* of all their

their *enjoyments* entertain theſe *thoughts*, That *cuſtome* of preſenting the *Emperour* on the *day* of his *Inauguration*, with ſeverall *Marble* ſtones, deſiring him to *chooſe* one of them for his *Monument*, was *deſigned* no doubt for this *end*: and for the ſame reaſon, *Johannes Eleemoſynarius*, and King *Philip* had their *Monitors*, to tell the *one*, *that his Monument was not yet finiſhed*, and bid the *other*, *Remember he was a Man*. I have *read*, that in *Biſcay* there are *old ruinous* places which they to whom they *belong*, often *viſit* though they have elſe where *ſtately Palaces*. Oh that they who *dwell* in *ſumptuous* buildings, would frequently *viſit* the *ruinous Graves*. It was a *curſe* upon the *Serpent*, that he ſhould *creep on his belly*, *and eat duſt all the daies of his life*; but ſurely it were a *bleſſing* to the *higheſt* in this world, if they would learne to do it in a *ſpirituall* ſenſe, by the *conſideration* of that *duſt* to which they muſt *return*. *Happy* is that *Prince*, *Qui non minus ſe hominem eſſe, quam hominibus præeſſe meminerit*, who no leſs mindeth that he *himſelf is a man*, then that *he ruleth over men*. Gen. 3. 14.

More *particularly*, it is that which would be *pondered* by them for a *double* end, that it may both *quell* their *pride*, and *curb* their *voluptuouſneſſe*.

1. There is *no ſinne* to which men are more *prone* then that of *Pride*: It is (like our *ſhirt*) that ſin we *put on firſt*, and *put off laſt*: Nor have *any* greater *temptations* to this *ſinne* then *great ones*. *In alto ſitum, non altum ſapere difficile*: Uſually men of *high eſtates* are *high-minded*. Nor is any thing more *common*, then for the *bunch* of *Pride* to grow

upon the *back* of *Honour*. Among the many *Antidotes* againſt this ſinne, none more *effectuall* then *this* to conſider that whileſt they *live*, they are but *enlivened clay*, *breathing duſt*, *moving aſhes*; and that when their *breath goeth forth*, they muſt *return to the earth*. They ſay that the *tympany* is cured by *ſtroaking* the *part* with a *dead* mans *hand*; Sure I am, the ſerious *thought* of *death* is an excellent *means* to *allay* the *ſwelling* of Pride. If you put *fire* to *Gun-powder* which is made of *earth*, it will *blow* up *Towers*. The *fire* of Meditation put to our *earthy Original* and *end*, will blow up the *turret* of *Pride*. It is well *obſerved* that one of the *ſignes* which *Samuel* gave *Saul* after he had *anointed* him *King*, was that he ſhould *find two men by Rachels Sepulchre*: For this end perhaps, that whereas the being anointed *King* might *puff* him up, the *ſight* of *Rachels Sepulchre* might *humble* him. Oh that you who *enjoy* the *Honours* and *Dignities* of this *world* would often think with your ſelves, *I muſt die, and when death comes, I muſt exchange my Palace for a Grave, my Robes for Duſt; I that am now attended on by men, muſt have wormes for my Companions; I that am now ſo high, muſt ere long be laid low*; that ſo you may be *meek* and *lowly* in heart.

1 Sam. 10. 2.

That which may ſo much the more *advance* the *efficacy* of this thought in ſubduing the *pride* of *great* men, is that when once they are *returned to the earth*; and this *dunghill element* hath ſet its *foot* upon their *face*, there is no *difference* between *them* and *others*. *There* (ſaith *Job* of the *Grave*) *are*

Job. 3. 19.

the

the great and ſmall. Nor can we *tell* which is the *duſt* of the *great*, which of the *ſmall.* To this *tended* that *ſurcaſme* of *Diogenes*, when he told *Alexander* that he had been *ſeeking his Father Philips bones*, but could not *diſtinguiſh between them and others.* And for this reaſon *Alphonſus* putting the *Queſtion, what it was that did make high and low equall?* anſwered, *Death. Pliny* writeth of a *River* in *Spaine* wherein all the *fiſh* that are pnt, are of a *golden colour*, but being *taken out* of it, they are of the *ſame* colour with *other* fiſhes. They who whileſt they *live* in this world *glitter* with *gold* and *ſilver*, when taken out of it, return to the *ſame* earth with the *reſt* of *mankind.* Whileſt the *Counters* are upon the *Table, one* ſtands for *five, another* for *ten*: while the *Chaſemen* are upon the *Board, one* is a *King, another* a *Queen*, a *third* a *Biſhop*, a *fourth* a *Knight*, and thoſe have their ſeveral *walks*, but when put into the *bag* they are *all alike.* Thus is it with *men* who (though upon the *earth* they are of *different* orders and degrees,) are *alike*, when they are *caſt* into it. And as the *ſeveral* kinds of *herbs* which are *thrown* into the *Limbeck* being *diſtilled* make *one water*, ſo *they* but *one earth. Epictetus* when *asked, What was common to the King with the Begger?* anſwered, *to be born*, and *to die*: they *come into*, and *go out* of the world, *one* as well as the *other.* Nor is there any *difference* between them in the *womb*, and the *tomb.* Let not thoſe that are *above*, inſult *over others*, ſince this grand *Leveller* Death will one day *put* them in the *ſame condition with others.*

2. This

2. This *Meditation* of the *going forth of the soul*, and *return* of the *body*, is a no lesse powerfull *dissuasive* from a *voluptuous life*, then an *haughty mind*. Oh that you who have *vivendi voluptatem* the *pleasure* of *life*, would contemplate *moriendi necessitatem*, the *necessity* of *death*: That you who have the *world at will*, would remember you have not *death at command*. *I die* (said *Esau*) *and what good will my Birthright do me?* Oh that the *voluptuous* Epicure would say, *I die, and what good will my vain and sensual pleasures do me! Agathocles* when a *King*, having been a *Potters* Sonne, drank in *earthen* Vessels. It were not *possible* men should *surfeit* at their *Tables*, *carouse* it in their *Cups*, would they *eat* and *drink* (as it were) in *earthen vessels*, in the midst of their *delicacyes* remember that *they are earth*.

Gen. 25. 32.

Consider this, you who spend your *dayes* in *eating* and *drinking*, in *playing* and *sleeping*, whose whole *design* is to *pamper* and *feed*, to *deck* and *adorn* your *bodies* to *gratifie* your *senses*, and *glut your* selves with the *delights* of the *flesh*. *Dic mihi ubi sunt amatores mundi? Nihil ex eis remanet nisi cineres & vermes: Tell me what is become of those lovers of pleasures, of whom nothing remaineth but wormes and ashes:* What will *become* of that *body* of thine which is so *full fed*, and *richly clod*, when it shall be laid in the *grave?* They say of *Bees*, that when they are *buzzing* and *humming* about our ears, making a *great* and angry *noise*, if you throw a *little dust* upon them, they are *quiet*, and *hive* again presently. Surely it would *still* the *roaring Gallant* in the *midst* of his joviall *revellings*, were the thoughts of

dust

duſt frequently *ſuggeſted* to, and ſeriouſly *pondered* on by him.

And yet were this *all* that the *body returneth to the earth*, the *Epicures plea* might be *good* enough; *Let us eat and drink, for to morrow we die.* But if we *die to morrow*, as our *body returneth to earth*, ſo our *ſoul goeth forth to God* to give an account, to receive a *ſentence*, either of *abſolution* or *condemnation.* And oh think what *fear* will poſſeſſe thy *ſpirit*, when it apprehends it ſelf *going* forth to be *arraigned* at the *Barre* of Divine *Juſtice*; yea, how *diſmall* the account will be, of that *time*, and *ſtrength*, and *health*, and *wealth*, which hath been expended upon *carnal* and *ſenſual pleaſures.*

2. Let thoſe who are in the *lower* ranke of men, learn to *look* upon *great* ones as *ſubject* to *death* and the *grave*, and that for a *double* end; ſo as *not to fear them* diſtruſtfully, nor *truſt in them* preſumptuouſly.

1. *Their breath goeth forth, they return to their earth, fear them not.* Indeed, there is a *fear* which is due from *Inferiours* to *Superiours.* *God* and the *King* are ſet down by the *Wiſeman* as the *joynt Objects* of our *fear*, and they will at laſt be found *fooles*, who *divide* them. When *God* ſaith, *If I be a Maſter where is my fear*, he intimateth that *fear* is due from the *Servant* to the *Maſter*; whilſt they *live* they are *above* and *over* us, and therefore ought to be *feared by us*, but with a *fear* of *reverence* not *diffidence*, and that becauſe their *power* and *Honour* is ſoon laid in the *duſt.* Have we not ſometimes obſerved a *Ball* toſſed up and down in the *aire*, eyed and *obſerved* Prov. 24. 21. Mal. 1. 6.

by every one which way it moveth, leaſt it ſhould *hit* them; yea, and when it *paſſeth* by, they ofttimes *ſtoope* to it, and yet it is nothing but the *skin* of a *dead beaſt* filled with *wind*, which is eaſily let *out*: A fit *embleme* of *Tyrants*, who are ſo *obſerved*, and of whom we ſtand in ſo much *awe*, when yet they are but *mortal* men, whoſe *breath* quickly *goeth forth*. *Put*
Pſal. 9. 20. *them in fear, oh Lord,* (is the *Prayer* of the *Pſalmiſt*,) *that they may know themſelves to be but men.* Indeed this *conſideration*, That the greateſt *enemies* of the *Church* are but *men*, may put them *in fear*, and us *out of fear*; no wonder if *God* beſpake his *Church*
Iſai. 51. 12. in that vehement *Interrogation*, *Who art thou, that thou ſhouldſt be afraid of a man, that ſhall dye, and of the ſon of man, which ſhall be made as Graſſe?*
Pſal. 56. 4. and therefore as *David* reſolves, *I will not feare what fleſh can do unto me*, ſo let us *not fear what earth can do againſt us.*

2. *Their breath goeth forth, they return to their earth, truſt them not.* This is the *principall* intendment of the *Pſalmiſt*, as appeareth by the *former*
Verſe 5. *Dehortation*, *Put not your truſt in Princes, nor in the ſon of man in whom there is no help*: to *preſſe* which this is annexed as a *reaſon*, namely their *mortall con-*
Chryſo. *in loc.* *dition*. Excellently doth St. *Chryſoſtome* here enlarge, *He that cannot defend himſelf, how ſhall he deliver another? Do not ſay he is a Prince, for in this he hath no greater priviledge then the meaneſt, but is ſubject to the ſame uncertainty of life*: nay, *that I may at once ſpeak what is true and yet ſtrange,* διὰ τοῦτο μάλιστα οὐ χρὴ πιστεύειν, *for this reaſon eſpecially he is not to be truſted, becauſe he is a Prince, for theſe earthly powers are ſlip-*

pery,

pery: great men are ſubject to more caſualities and dangers then private, and when they fall they that truſt to them are ruined with them, as the body of the Church is beaten down with the fall of the Steeple. How often is it ſeen that when men think to make great ones their ſhadowes and ſhelters, they vaniſh away and leave them to the ſcorching Sun, by which meanes as Jonah was by the withering of his gourd, they are diſappointed and diſquieted, yea, when the Cedars fall, the lower ſhrubs which might have ſtood at a greater diſtance, being near to, and depending on, are cruſhed by them; let therefore the Prophet Iſaiahs counſell be acceptable, Ceaſe from man whoſe breath is in his Noſtrils, for wherein is he to be accounted of? Iſai. 2. 22. ſo much the rather, conſidering the curſe denounced by the Prophet Jeremy againſt him who truſteth in man, and maketh fleſh his Arme. The greateſt man Jer. 17. 5. is but an arme of fleſh, which muſt rot, nay, a bruiſed reed, upon which if you lean you fall; ſay not therefore to a piece of clay, thou art my fear, or my hope: to be afraid of the power, or dote on the favour of great men, are alike, not only vain but curſed.

3. Let all of all ſorts lay this truth to heart, our breath will certainly, may ſpeedily go forth; Let good works be in our hands, whiles the breath is in our Noſtrils. Our ſouls goeth forth at the houre of death to be judged, let us labour for the renewing and ſanctifying of our ſouls, that they may appear with boldneſſe. We muſt return to our earth, reſpice, proſpice oh homo; let us look backward whence we came, let us look forward whither we are going, that we may be vile in our own eyes. It is our body that return-

eth to the earth, whilst our *souls go forth* to be *happy* or *miserable*; Let us *prefer* that *part* which *goeth* forth, before that which *returneth to earth. Merito posiit majora studia pars melior,* the *better* and *nobler* part deservedly *challengeth* our *best* and *chiefest* care; nor is *any* thing more *absurd* (though it be too *common*) then to have regard of our *vile body,* and *neglect* our *precious soul.* Finally, Every *son of man* is as *sure* to *return* to the *earth,* as that he *came from it,* and to *breath forth* the *breath* of his *life,* as that he *received it in:* let it be therefore his *endeavour* to *provide* for what he cannot *prevent,* and so (*by keeping faith and a good conscience*) *to work out his salvation,* that *when death* shall come, he may comfortably say, *Egredere anima mea, Go forth oh my soul, go forth* to that *God* whom thou hast *served,* to that *Jesus* in whom thou hast *believed,* and his *flesh* which *returneth to the earth,* may *rest in hope* of a *joyfull Resurrection* to *eternall life.*

2. There is yet *one* clause of the *Text* behinde, of which I shall give a very *brief* account, namely, the *dying* of great mens *purposes,* as it is *expressed* in those words; *In that very day his thoughts perish.*

The *thoughts* which the *Psalmist* here no doubt, especially *intends,* are those *purposes* which are in the *minds* of *great* men of *doing good* to *those* who are *under,* and depend *upon* them. The *Hebrew word* here used, is derived from a *verb* that signifieth to *be bright: Cogitationes serenæ,* those *candid, serene, benigne, benevolous* thoughts which they have of *advancing* their *Allyes, friends,* and *followers.*

These

These *thoughts* are said to *perish* in *that day* wherein *they* are *conceived*; so *Tremelius* glosseth: In which sense the *instability* of great mens *favour* is *asserted*, whose *smiles* are quickly changed into *frownes*, *love* into *hatred*, and so in a moment their *mind* being *changed*, their well-wishing *thoughts vanish*. *Trem. in loc.*

But more *rationally*, their *thoughts perish in that day* wherein their *persons die*, because there is no *opportunity* of putting their *purposes* in *execution*. They *perish* like the *childe* which comes to the *Birth*, and there is *no strength to bring forth*; or like *fruit* which is *plucked* up, before it be *ripe*. Whilest they live, we may be deceived in our expectations by the *alteration* of their *minds*; but however their *condition* is *mortal*, and when that great *change* by death comes, their *designes* (how *well* soever *meant*) must *want success*.

From hence it *followeth*, which is by some *looked* upon as a *part* of the *meaning* of the *words*, that the *thoughts* or *hopes* of them who *trust in* them *perish*. It is a true *Apothegme*, *Major pars hominum expectando moritur*; The *greatest part* of men *perish* by *expectation*. And good *reason*, inasmuch as their *expectation* being *misplaced*, *perisheth*. *Lor. in loc.*

How *strongly* this *Argument* serveth to presse the *Psalmists Caution* against *confidence in man*, though never so *great*, is easily *obvious*. It is true, *Princes* and *Nobles* being invested with *Honour*, *Wealth*, and *Authority*, have *power* in their *hands*, and perhaps they may have *thoughts* in their *hearts* to *do* thee *good*, but alas how *uncertain* is the *execution* of those

intentions, and therefore how *foolish* is it to *depend* upon them. *Trust in the Lord Jehovah* (saith the Isa 26.4. *Prophet*) *for with him is everlasting strength.* I, and with him is *unchangeable goodnesse.* It is *safe building* upon the *rock*; *trusting* upon *God*, whose *thoughts* of *mercy* are (*like himself*) *from everlasting to everlasting.* But nothing *more foolish* then to *build* on the *sand*, *trust* to *men*, whose persons together with their *thoughts*, *perish in a moment.* And therefore let our *resolution* be that of *Davids*; *It is* Psal.118.8,9. *better to trust in the Lord, then to put confidence in man: It is better to trust in the Lord, then to put confidence in Princes.*

To *enlarge* this a little *further.*

It is no lesse *true* of their *thoughts* of *evil against* then of *good to others.* Sometimes their *minds* are *changed* from *malice* to *mercy*, and by that meanes their *thoughts perish.* So were *Esau's* towards *Jacob*, and he *embraced* him in his *armes*, whom he designed to *tread* under his *feet.* Oft-times they are *cut* off by *death*, so that *they* cannot *bring their wicked devises to pass.* Thus *Pharaoh* pursuing *Israel*, with a resolved *rage* to make them and theirs his *prey*, is *drowned* in the *red Sea*; and in *that very day* all his malicious *thoughts perish.* In this *respect* there is as *little* reason to be *afraid* of the *anger*, as to *confide* in the *friendship* of *great* ones. And therefore *Mattathias* advised his Sons; *Fear not the words of a* 1 Maccab.2. *sinfull man, for his glory shall be dung and wormes:* 62,63. *to day he shall be lifted up, and to morrow he shall not be found, because he is returned to his dust, and his thought is come to nothing.*

It

It is *true* of *great mens*, of *all mens thoughts*, in respect of *themselves*, as well as *others*. The *hearts* of the *Sons* of men are full of *designes* about *worldly* things. *Apollinarius* interpreteth the *word* in my Text, μεριμνας, *carefull thoughts*: such saith *Arnobius*, *quæ eos non sinunt quiescere*, which will not *suffer them to be quiet*. *Thoughts* of *buying*, *selling*, *building*, *purchasing*, and a *thousand* such like, which *death* intervening *breaketh* off, and all such *purposes* prove to *no purpose*. *Theodoret* upon my *text*, brings in the *Instance* of the *rich fool* in the *Gospel*, whose *thoughts* were *to pull down his barns, and build greater, and there to bestow all his fruits, and his Goods; and to say to his soul, Soul, thou hast much good laid up for many years; take thine ease, eat, drink, and be merry*: but that night was his *soul required from him*, and those *thoughts perished*. St. *James* speaketh of those whose *thoughts* were, that *to day or to morrow they would go into such a City, and continue there, and buy and sell, and get gain*, forgetting that their *life* was but a *vapour*, which *appeareth a little while*, and *vanisheth away*, and together *with it all such thoughts*. St. *Gregory* upon those words, *The eyes of the wicked shall fail*, giveth this as the *reason*; *Quia intentiones eorum & desideria occupantur circa transitoria*: because their *thoughts* and *desires* are imployed about *perishing objects*. Oh let it be our *wisdome* to fix our *thoughts* and *designes* upon *higher* and *better* objects, how we may *obtain* an *Inheritance among them that are sanctified*, and *enjoy* the *beatifical vision*! These are those *thoughts* which being *pursued* in *life*, shall not be *frustrated*, but *fulfilled* at our *death*. He

Luk.12.18,19.

Jam.4.13,14.

Job.11.20.

whose

whoſe *life* hath been a continued *Meditation on Heaven*, and whoſe *endeavoures* have been to *make ſure* an *Intereſt* there, in *that very day*, when his *body returneth to the earth*, his *ſoul goeth forth* to the *fruition* of it, and ſo his *thoughts* receive a *full*, a *joyfull* accompliſhment.

Once more, Not only our *worldly*, but our *charitable*, our *penitential*, our *Religious* thoughts *periſh in that day of death*. How many have *thoughts* with themſelves, *When I come to ſuch and ſuch years, I will leave my ſins, and lead a new life: When I have got this and that eſtate, I will give Almes to the poor*: But in the mean time, *death* hath unhappily *prevented* them. Oh therefore let it be our *prudence* to *lay hold* on the *preſent* time, and when *good thoughts* are in our *minds*, if we have *ability* and *opportunity* to *put* them *ſpeedily* in *execution*, leſt we too late *condemn* our own *folly*, and be *forced* to *ſay*, *non putaram, I did not think death would ſo ſoon have ſeized upon me*. I *ſhut* up this with that excellent *Exhortation* of the *Wiſe man*; *Whatſoever thy hand findeth to do, do it withall thy might; for there is no work, nor device, nor wiſdome, nor knowledge in the grave whether thou goeſt.*

Eccleſ. 9. 10.

The

THe *text* is now *finiſhed*, but my *diſcourſe* muſt not *yet end*: What hath been from the text *ſounded* in your *eares*, is by this ſad *occaſion fulfilled* in your *eyes*. We have before us a *dolefull* Inſtance of *great* mens *mortality* in this *Noble Earl*, whoſe *breath* (ſome daies paſt) went *forth* from him, and whoſe *body* is now *returning* to *this earth*.

Indeed, it is that ſad *Providence* which I cannot but *mention*, as being *fit* to be *laid to* heart, how *Almighty God* hath not only *once*, but *again* and *again* within a little *circuit* of time *exemplified* the *truth* of this *Doctrine* in this *Noble Family*.

No leſſe then *three* Perſons of *Honour*, the *Father*, the *Son*, the *Grandſon*, have in leſſe then *two* years been *taken away* by *death*, and that in the *three* ſeveral *ages* of life; the *Father* in the *evening* of *old age*, the *Son* in the *noon* of *manhood*, and the *Grandſon* in the *morn* of *youth*.

It ſeemed *good* to the *wiſe God*, who doth not look in the *Church-Book* to *ſee* who is *eldeſt*, and *take* men *out* in the *ſame* order *that* they *come into* this *world*, to *begin* with the *youngeſt* of the *three*, by death lopping off from this *goodly tree* a *bloſſoming branch*, which might in probability have *flouriſhed* long, and *brought* forth much *fruit*. But when his ſurviving *relations* conſider *what hath* lately *fallen out*, and is too *likely* to *befall* this Land, they may *look* upon it as a *mercy*, in that he was *taken away from the evil to come*.

Not long after, it *pleaſed divine providence* to *ſtrike* at the very *root*, the *aged Father* of the *Family*, who

having *lived many* years, was *cut off* in a *few* houres, and is *gone to his grave in a full age, like a ſhock of corn in its ſeaſon.*

And now *one* main *arme* of this *tree* which *firſt* ſprung from that *root*, and from which that *branch* ſprouted, is *hewen down:* the *Father* of that *hopefull Son*, and the *Son* of that *aged Father* is brought to be *Interred*, together with *them both*, in the *Sepulchre* of his *Anceſtours.*

It was not my *happineſs* to have either *long* or *much* knowledg of this *Honourable Perſon*, and therefore a *large Panegyrick* cannot be *expected* from me, nor ſhall I *ſay* any thing concerning *him* more then *truth*, as not *daring* for *fear* of the *great God* to ſpeak *falſe* and *flattering* words of the *greateſt man.*

To *tell you* how *illuſtrious* the *Family* is whereof he is *deſcended*, were *ſuperfluous*; you can better *tell me*, who have for *many years* beheld its *ſplendor*: nor indeed doth that *adde* much to any *mans commendation.* I ſhall not *ſtay long* to mind you how *happy* he was in his *conjugall Relations*, having been the *Huſband* of two excellent *Ladyes*, whoſe *memory* is, and will be *precious*, though their *bodies* are *rotted* in the *Grave:* by the *former* of whom he was the *Father* of that *only Son* who went *before* him, and by the *latter*, of *three Daughters* (*ingenuous* and *promiſing Ladyes*) which are *left behinde* him.

It will be *needleſs* to enlarge upon, what *all* who *knew* him, will readily *teſtifie*, that he was a Perſon of *excellent natural endowments*, of a *ſweet and loving temper*, *affable* and *courteous behaviour*, and of a *meek and lowly ſpirit*, not only *before*, but *after* he was

poſſeſſed

poſſeſſed of that *dignity* to which he was born: He was *in honore, ſine tumore, lifted up* with *honour*, but not *puffed* up with *pride*.

That which I cannot forbear to *mention* (ſince thereby he became an *honour* to his *Family*) is, as his *untainted loyalty* to his *Sovereign*, ſo his *faithfull conſtancy* in *adhering* to the *Church* of *England*, in her *Faith* and *Worſhip*. It pleaſed *God* in his *latter* dayes to *viſit* him with *many* Diſeaſes, which as they were in *mercy intended* by *God*, ſo I *hope* in *charity* they were *looked* upon by *him*, as *ſummons* to the *Grave*, and *Monitors* of his *frailty*.

In his *laſt ſickneſs* I had the *Honour* to *wait* upon, and *adminiſter* to him in *holy things*, wherein my *conſcience* beareth me *witneſſe*, I dealt with him *freely* and *faithfully*, and I truſt not without *good ſucceſs*. Having ſet *before him* the *ſinfulneſs of ſin*, and the *neceſsity of repentance*, he did with *tears* and *ſighs* as well as *words*, *acknowledge* and *bemoane* the *follyes* of his *youth* and *former* life, implore *forgiveneſſe* of them from *God*, reſolve if *God* ſhould *ſpare* him, that he would (through Divine *Grace*) be more *carefull* of his *wayes*. And though it hath not ſeemed *good* to *divine wiſdome* to give him *opportunity* of *performing* his *Pious* and *Penitent* reſolves, yet I *hope* they were *ſincere*, and being ſo, I am *ſure* they are *mercifully* accepted by his *gracious God*.

He was indeed *willing* to have *lived* longer, but for *good* ends; namely, to *amend* his own *waies*, and ſee *Jeruſalem* in *proſperity*, and withall he *deſired* to *ſubmit* to *Gods will*, and did wholly *caſt himſelf* on *Chriſts mertts* for his *ſalvation*.

If there be *any* who (like *fleas* which *bite moſt* when we are *aſleep*) ſhall *ſpeak evil* of this *dead Lord*, I wiſh they would *conſider* that it was one of *Solons Prohibitions*, τὸν τεθνηκότα κακῶς ἀγορεύειν, to *ſtain* the *Honour* of the *dead*. *God* (I *truſt*) upon his *Repentance*, hath *covered* his ſinnes, let us *do ſo* too: They were his *earthly*, *duſty*, *aſhy* parts, let them be *buried* with him.

This *Honourable Perſon* is *dead*, and going to his *long home*. But (*bleſſed* be *God*) *the Earl of Warwick ſtill liveth* in his *ſucceeding Brother*, who will (I *hope*) not only *continue*, but *encreaſe* the *Honour* of his *Family*, by endeavouring not only to *equalize* but *excell* his *Predeceſſours*, in being a *Friend* to the *Orthodox Religion* of this *deſpiſed Church*, a *pattern* to his *Tennants*, *Servants*, yea, the whole *Countrey*, of *Piety*, *Charity*, *Humility* and all *Vertues*. And *may there long long be found one of this line fit to enjoy the Revenue, and weare the Title of this Earldome. Amen.*

FINIS.